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IS THERE A CURE FOR THE SICK MAN OF THE MIDDLE EAST?—Page 2

Nasser's Amazing Admission—Revolution Has Failed—P. 12

ARAB REFUGEES—A U.N. CHALLENGE —Page 3

JEWISH OBSERVER & MIDDLE EAST REVIEW

EDITOR: JON KIMCHE

EDITORIAL:

100 Salisbury Square House, Salisbury Square, London, E.C.4
FLEET STREET 3349ADVERTISEMENTS, ACCOUNTS AND CIRCULATION
77 Great Russell Street, London, W.C.1
MUSEUM 3815**THE SICK MAN
OF THE MIDDLE EAST**

There is no need to exaggerate Egypt's crisis, or President Nasser's difficulties. Both are real enough. But, at the same time, it is necessary not to underrate the tremendous fight which President Nasser is putting up, not only for political survival, but in order to force through a far-reaching social revolution in Egypt. It is, admittedly, not easy to preserve a balanced attitude towards events in Egypt at the present moment. The Egyptians themselves say and do so many things that defy rational assessment. Yet the effort has to be made.

What then is happening in Egypt? Should we shrug off all the critical reports (as the *Guardian* did) as hostile wishful thinking? Or is there something more seriously wrong this time? The answer has to be sought not among Egypt's critics or enemies, but in the fantastic speech which President Nasser delivered for over three hours to the preparatory committee of the "National Congress of Popular Powers" last Saturday afternoon (see page 12).

The full text of this speech shows that Nasser held back very little. He reported on the shocking state of anarchy in the government of the country. He admitted that there was widespread and influential discontent reaching into the highest offices of the government and the army, though he did not tell the meeting that one of the four high officers whose arrest he announced (without giving names as yet) had, in fact, committed suicide in prison.

* * *

It is necessary also to appreciate the real character of the latest "spy" charges against members of the French mission, and even more so, against the Egyptians who have also been arrested and accused. For there is no real pretence any longer that these men and women were spying or planning the overthrow and assassination of Nasser. The charges made public so far are the same familiar accusations which the Soviet bloc countries have made at various times against the more conscientious journalists and diplomats.

They consider any kind of reporting which goes beyond that officially permitted as espionage. And there

is a calculated reason behind this attempt to prevent any contact between Egyptians and foreigners. It seems that, for reasons of his own, President Nasser has decided on a total social revolution in Egypt and that he wants to carry it through without too many curious eyes observing what goes on. The Russians did this for as long as they needed to. The Chinese are doing it. Kassem is also practising it. The Yemenis have been most successful at it.

In short, the curious developments in Cairo clearly purport a calculated withdrawal of Egypt from the observable community of nations while President Nasser endeavours to carry through his "Third Revolution," clearly the most drastic he has yet attempted. It would be idle to deny that Egypt is in sore need of just such a social revolution. President Nasser's long speech was nothing less than a public and detailed admission that his first two "revolutions" had utterly failed.

* * *

What is unusual, and at the same time significant, is that this admission should have been made in public and broadcast live by Cairo radio. That Nasser should have ordered it was at the same time an admission of strength, of trust in the masses as against the officials and the officers—or was it the desperate act of a desperate man?

The fact is that no one can say for certain at this stage. If Nasser succeeds, it will be recognised as a sign of strength; if he fails, it will be taken as the final act of desperation. Probably, at this stage, not even Nasser himself can tell for certain what will be his fate. But what he can say, and what should not be overlooked by his opponents, is that he is making a fight for it.

As we have said, his objective of greater social justice in Egypt is bound to evoke sympathy, deserved sympathy. But is that all? Who now stands behind Nasser? Who is pushing him on this total road that begins to look more and more like the Moscow road? It may be that Nasser is doing it on his own; in fact, there are many indications suggesting that this is so. One can only hope so, and if all that he wants is a more egalitarian and efficient Egyptian society, then he will have the good wishes, not only of his friends, but also of many of his critics, not least among them Israel's Premier Ben-Gurion.

But if—and we cannot rule this out in the light of the current domestic situation—he hopes to rally Egyptian and Arab opinion by some kind of act of desperation aimed at Israel (while Ben-Gurion is in Burma?), then we may well be witnessing the last days of Nasserism. It would be tragic if President Nasser were now to take this wrong—and fatal—turning.

THIS WEEK

IN THE WAKE of the storm raised by a private letter in which he criticised South African Jewry, Dr. Verwoerd back-tracked and gave an assurance that he was opposed to anti-Semitism. His criticisms of Israel, he said, had nothing to do with South African Jewish citizens. In the Israel Parliament, Prime Minister Ben-Gurion, preparing for a visit to Burma (*see page 6*) reiterated Israel's condemnation of apartheid (*see page 7*).

CHARGES OF ESPIONAGE against members of the French Mission in Cairo (*see page 13*) vied for the headlines with President Nasser's analysis of Egyptian society (*page 12*) in which he spoke of a reactionary sickness affecting his people and warned that those who stood in his way could expect no mercy. He also revealed the arrest of four Egyptian officers but gave no hint of the charges made against them.

REPORTING IN NEW YORK to the United Nations, Dr. Joseph E. Johnson, special representative of the Palestine Conciliation Commission, believed that it was worthwhile continuing the efforts that had been initiated and made some important proposals (*see page 3*). In an attempt to influence opinion at the U.N., about to open its debate on the refugee question, the Egyptian authorities called a meeting in Gaza of the Afro-Asian Peoples' Conference, to be attended by representatives of 27 African and Asian countries.

SYRIA PREPARED TO go to the polls on December 1 amidst rumours of conflict between the civil and military authorities. Differences were reported to have arisen over the de-sequestration of land seized under the Agrarian Reform Law, with the Government in favour and the army against. In Prague, former Syrian communist leader Khaled Bakdash confirmed that, on arrival in Damascus recently, he had not been allowed to leave the plane. In London, it was announced that Thomas Bromley, Ambassador to the Somali Republic, had been posted to Damascus.

JUDGEMENT ON ADOLF EICHMANN will be delivered by his three Israeli judges on December 11. The reading will take about three days following which counsel will present final arguments before sentence is pronounced.

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NEW ARAB REFUGEE REPORT

ENCOURAGING ISRAELI RESPONSE

... BUT CAN UNRWA'S DR. DAVIS STAY ?

The final—and most important—of the three documents* on the Arab Refugee question, which will be debated next week by the United Nations, was released on Saturday, after some slight delay. This was the personal report by Dr. Joseph E. Johnson, the special representative of the Palestine Conciliation Commission, who has been dealing with the Arab refugee question.

The three documents will be debated together, but it is already quite clear that the principal subject of the discussion will be the so-called "Conclusions" of the Johnson report. For they comprise without question the most constructive and most encouraging set of proposals that have appeared on the refugee scene since 1950—if one excludes Hammarskjold's own fundamental but frustrated intervention in 1959.

Israeli reaction (at least in the higher Government reaches, if not in the press) is also rather different on this occasion.

Total lack of recognition : This time, it seems that the Israeli response will be more reserved and more positive, despite some rather silly press emphasis on Dr. Johnson's "surrender to the Arabs" because he made some textual changes in his historical introduction at the request of the Arab delegations.

While the Israeli papers and publicists concentrate on these basically unimportant changes, they omit to emphasise that Dr. Johnson rejected firmly the Arab demands for some really important amendments to his findings and conclusions.

It is these findings and conclusions that are likely to become the new United Nations approach to the refugee question and it would be as well if the Israelis understood this. Some of Israel's good friends at the U.N.—both in the Secretariat and among the delegations—are somewhat disturbed by the total lack of this recognition reflected in the Israeli press comments on the Johnson report.

Based on the resolution : The Israeli attitude which suggests that the onus is

* Annual Report of the Director of UNRWA for the year ending June 30, 1961 (the "Davis Report"); the Working Papers on the background of the Refugee Problem prepared by the U.N. Conciliation Commission for Palestine; and the report by Dr. Joseph Johnson submitted by the Palestine Conciliation Commission.

entirely on the Arabs wholly misunderstands the Johnson report and the general feeling at the U.N.

In his "Findings," Johnson explains that he has limited himself to seeking a refugee solution, not a general settlement.



POSITIVE
Foreign Minister Meir and
Arab expert Sasson

He bases himself on the text of resolution 194 (III) para 11 (*see box on p. 4*) which the Assembly passed in 1948.

But from then on, Dr. Johnson pointedly parts company from his fellow-American, Dr. John Davis, the Director of the U.N. Relief and Works Agency (UNRWA) for the Palestine Refugees. Davis's report, which will also be debated, rests entirely on the Arab contention that there is no prospect of a settlement other than repatriation, and he rejects the Israeli case in every way.

Two distinct positions : Dr. Johnson is far more perceptive. He does not take sides. But he accepts that there are two distinct positions which require understanding. He underlines the Israeli argument that the "national interest" is fundamental to any settlement, and he goes out of his way—in a barely disguised manner—to reprove Dr. Davis for introducing historical polemics into the discussion.

These, says Dr. Johnson, can "do nothing but harm to any prospects that

may exist" for progress towards a settlement of the refugee question. Johnson also reminds the parties (and here he clearly addresses himself to the Arab Governments) that they are all members of the United Nations who have undertaken to "settle their international disputes by peaceful means."

When he turns to express his more specific observations, Johnson breaks completely with Davis. He recognises the existence of mutual distrust and fear in both camps, but he feels that measures should and can be taken to overcome them. In fact, he says, "despite all too frequent signs of intransigence and even of a bellicose attitude, I believe that responsible statesmen on both sides want peace in a general way and as a long-term goal."

Not partisan: He also conceded that the refugee problem was naturally part of the wider problem, but—again unlike Davis—he was convinced that a step-by-step approach towards a refugee settlement need not await a more general settlement.

But the most significant part of the report were Johnson's conclusions (*printed in full on this page*). It is on these that the debate will either stand or fall. They are not partisan conclusions. They demand concessions from both the Arabs and the Israelis.

RESOLUTION 194 (III) OF THE GENERAL ASSEMBLY OF 11 DECEMBER 1948

The General Assembly, at its third session on 11 December 1948, adopted resolution 194 (III) by which the General Assembly resolved that:

"...the refugees wishing to return to their homes and live at peace with their neighbours should be permitted to do so at the earliest practicable date, and that compensation should be paid for the property of those choosing not to return and for loss of or damage to property which, under principles of international law or in equity, should be made good by the Governments or authorities responsible;"

It also instructed the Conciliation Commission:

"to facilitate the repatriation, resettlement and economic and social rehabilitation of the refugees and the payment of compensation, and to maintain close relations with the Director of the United Nations Relief for Palestine Refugees and, through him, with the appropriate organs and agencies of the United Nations;"

JOHNSON'S CONCLUSIONS

52. It is clear that as matters now stand there is no prospect of an early resolution of the Palestine question as a whole and, as can be seen from the preceding section, there are many indications that no progress can be made on the Palestine Arab refugee question apart from, or in advance of, an over-all settlement.

53. However, the willingness that the parties expressed to me to consider the possibility of a step-by-step process without prejudice to positions on the other related issues, leads me to believe that it is worthwhile continuing the effort that the Commission has now begun.

Whether progress will be possible no one can now say for certain, but, to state the matter in the most negative way, the signs that no progress is possible are not so conclusive as to justify a decision not to try.

54. There are certain fundamental considerations that must underlie any continuing effort:

THE FIRST is that the focus should be upon the refugees. The General Assembly in paragraph 11 of resolution 194 (III) spoke of their wishes; it has repeatedly reaffirmed the humanitarian concern of the international community for these unfortunate people.

THE SECOND is the need to obtain the co-operation of the Governments directly concerned.

THE THIRD is to recognise that, even if there is some prospect of progress, there can be no early end to the refugee problem. It can only be dealt with on a step-by-step basis with emphasis upon the need for parallel and co-ordinated action by all those involved, not only the Governments concerned but the United Nations itself.

A FOURTH consideration is the need for appropriate machinery, procedures and financial assistance.

55. Moreover, as has been suggested above, there will be a continuing need for international assistance. I hope this will be determined, imaginative and generous. Unless there is such continued assistance, the cautious hopes here expressed cannot be fulfilled.

On the other hand, if the international community is to go on carrying most of the financial burden, it is entitled to expect that those immediately concerned—Israel, the Arab host countries and the refugees themselves—will co-operate with determination and willingness in bringing about real progress on this tragic issue.

56. . . . Provided, therefore, that the qualified and cautious optimism expressed in this report continues to be justified, careful consideration should be given to the appointment as Special Representative, to serve until the autumn of 1962, of an individual who should have the confidence not only of the Commission but of the States directly



NEGATIVE
Saudi Shukairy—a five-hour speech promised

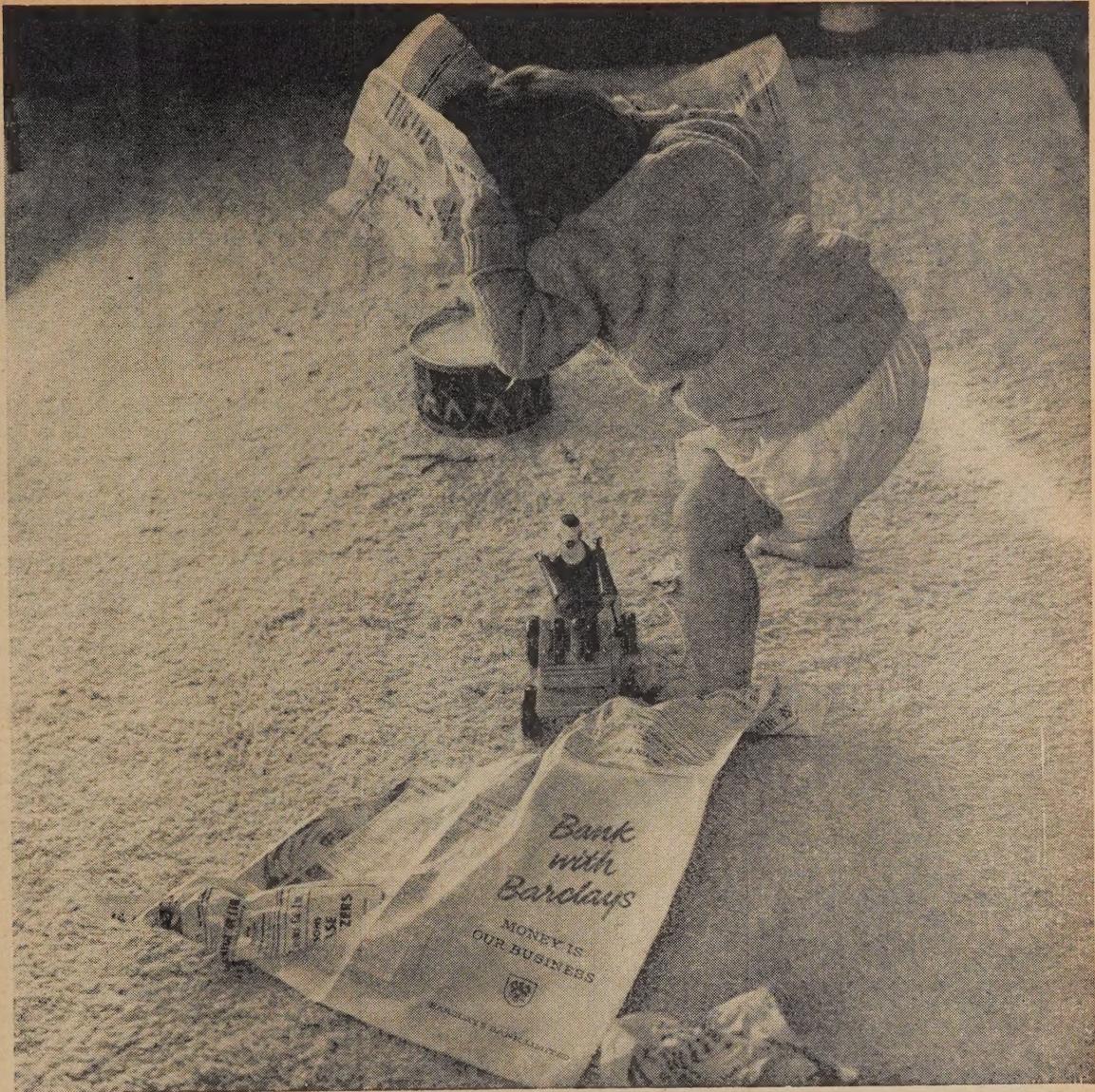
concerned. This individual should understand from the start that the odds will not be in his favour. He should be prepared for the real possibility that even though at the time of his appointment there may be ground for hope, that hope could be destroyed at any moment.

57. The considerations set forth in these Conclusions, particularly those in paragraph 54, will almost certainly have to form the basis of the Special Representative's endeavours.

58. The essentially preliminary explorations undertaken in the last two months have revealed that there is a need for careful analysis and for special studies in connection with the work of the Special Representative if he is to be successful in advancing towards the goal of returning the refugees to a useful and worthwhile life.

59. A final and more general conclusion is the following. An implementation of the letter alone of paragraph 11 of resolution 194 (III) would be meaningless to the refugees if it did not also lead to an implementation of what I would term the spirit of the paragraph, namely, opportunities for them to live worthwhile lives. This thought is, in fact, reflected in the language of the paragraph itself which looks to "repatriation, resettlement and economic and social rehabilitation of the refugees."

For this to come about in the sixties will require accelerated economic growth for the area as a whole. Indeed the reintegration of the Palestine Arab refugees, whether by repatriation, resettlement or both, with compensation where appropriate, into a useful life in the Near East will depend upon the rate of this development. Such development is essential for the well-being of all the inhabitants of the region and it would be only elementary justice that refugees have a chance to share in it.



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ISRAEL

BEN-GURION OFF TO BURMA IN SEARCH OF BUDDHISM'S TRUTHS

from our own correspondent

Tel Aviv :

With the business of Cabinet making out of the way and the new Government now embarked on a well-organised plan of activities, Prime Minister Ben-Gurion is packing his bags in preparation for a trip to which he has long looked forward but which has been equally long delayed.

Within the next few days, he will be leaving Israel for Burma, the guest of that country's Prime Minister and his close personal friend U Nu. He goes there in a dual capacity, as Prime Minister of Israel and as a deeply interested student of the philosophy of Buddhism.

It has been an ambition of his to study Buddhism "on the spot." The original intention was that, after a few days spent in carrying out official engagements in Burma, he would closet himself in a Buddhist monastery for a couple of weeks probing the beliefs and truths of Buddhism.

First Asian visit : But there were objections from some religious circles in Israel which, pointing out that Buddhism was a religion as well as a philosophy, protested that Ben-Gurion was "overdoing it." Their main objection, however, was to his intention of entering a monastery.

A formula agreeable to everybody has now been suggested. U Nu will place his private house at the disposal of Ben-Gurion and there the Prime Minister will remain incommunicado for a period of a fortnight pursuing his studies. He will have no contact at all with the outside world, not even with his son Amos who will accompany him. Mrs. Ben-Gurion is not going on this trip. It is not yet certain whether the Premier will be tutored by U Nu himself or by the Burmese leader's personal teacher.

This will be Ben-Gurion's first visit to the wider continent of Asia. At one time it was thought that he might also make a call on the African continent but, mainly for security reasons, this idea has been dropped for the time being. Mrs. Meir will probably be representing Israel at the independence celebrations to be held in Dar-es-Salaam on December 9.

Invitation from Nehru ? In Asia,

Burma is the only country with which Israel has really close, friendly relations. There are no formal relations at all with India, nor are any likely in current circumstances. But there are some super-optimists here in Tel Aviv who think it not unlikely that U Nu will suggest to his friend Pandit Nehru that he might invite Ben-Gurion to drop in for a talk on his way home from Rangoon.

In Nepal, Ben-Gurion's other Asian friend, former Premier Koirala, is in prison. Although the King of Nepal has



U NU

A coincidence of arrangements

indicated on a number of occasions—not least during the Belgrade conference—that he regards Israel in a friendly light, no visit to Katmandu is projected.

Ceylon is also out. That country's Prime Minister, Mrs. Bandaranaike, cut relations with Israel under pressure from President Nasser following the death of her husband. Israel still has a Chargé d'Affaires in Colombo but, unless the Israelis start drinking more Ceylon tea than the Egyptians, that will probably remain the extent of their relationship for the time being.

Stress on moral values : A visit to Japan would demand more travelling time than Ben-Gurion can spare, but Mrs. Meir will be going there in a few months' time. The other regions of Asia are engaged either in physical or political battles and are thus not suitable calling places for the Prime Minister.

Ben-Gurion and U Nu, though very different personalities, have a great deal in common. The Israeli leader is, of course, a great deal older than his

Burmese friend and they were brought up in completely different milieux. While Ben-Gurion is a popular mass leader, U Nu is the quiet back-room politician. Whereas Ben-Gurion was a worker who grew to leadership, U Nu, in common with most Burmese political leaders, is an intellectual who has never engaged in manual labour.

But both lay the utmost stress on moral values. Both believe a deep-seated philosophy of life essential to political leadership. There are points in their careers which are also similar. Both dedicated a year in office to fighting on some moral issue—U Nu against corruption in government, Ben-Gurion against the black market.

Mediation suggestion denied : And both men retired from office to meditate and prepare themselves for the future. U Nu entered a Buddhist monastery as a monk. Ben-Gurion took refuge in his own "monastery" at Sde Boker. While in office, both men have passed from the stage of sterile and inflexible "Leftism," to a more workable form of democratic socialism, requiring a continual process of adaptation to realities.

Thus, although they come from two completely different worlds, they have a common language.

No-one expects them to confine their conversations to Buddhism. It is inevitable that the larger political issues will enter into their talks. Suggestions that U Nu will be asked to mediate between Ben-Gurion and Nasser have been officially denied, but there is no gainsaying the fact that a coincidence of arrangements would serve this end.

Purely by chance : Almost immediately after Ben-Gurion's departure from Rangoon, U Nu is visiting Cairo at the invitation of President Nasser. The Burmese leader is due in the Egyptian capital on December 23. Within a short time after his return from there, Mrs. Meir will arrive in Rangoon, on the first leg of her Asian tour.

These arrangements are sheer coincidence, it is claimed in official circles, which point out that the Nasser invitation to U Nu was extended during the Belgrade conference. But some observers, conceding this, point out the improbability of U Nu visiting Cairo after his meetings with Ben-Gurion and not mentioning Arab-Israel differences.

It is unlikely, these circles suggest, that Nasser will refuse to listen to U Nu at a time when he must still feel unhappy about the encounter with Prime Minister Nehru during his recent stopover in Cairo.

Colourful, or more ? On every level, Israel-Burmese relations are most cordial.

Since 1954, hundreds of Burmese officials, experts and officers of the armed forces have spent periods of study in Israel. Many Israelis have been sent to Burma to provide technical and other assistance. Further exchanges in both directions are already planned for the coming months.

At this stage, it is impossible to say whether the Prime Minister's visit will be just another colourful episode in his life and Israel's history or whether something much more dramatic will emerge. But either way, Israelis will heartily applaud the strengthening of links with her best friend in Asia.

APARTHEID STAYS CONDEMNED

But before his departure, Prime Minister Ben-Gurion settled one other matter which had agitated the country.

On a motion before the Knesset, presented by Herut and the orthodox Aguda, he rejected their arguments that it was wrong for Israel to support the U.N. resolution censoring South Africa. He told the Knesset that the Israel Government could not condone *apartheid*. A people which had known discrimination for thousands of years could not view with equanimity the racial policy of the South African Government, he declared. Israel would be unfaithful to her heritage if she did so.

By a large majority, the Knesset rejected the motion which sought to debate Israel's decision to vote against South Africa on this issue.

BEERSHEBA WARNING TO MAPAI

INNER DIVISIONS CLAIM ANOTHER VICTIM

from Yohanan Ramati

Jerusalem :

The loss of the Beersheba mayoralty is a serious blow to Mapai, but it is a blow that may perhaps succeed in checking the party's blind rush to self-destruction. If ever there was a city where Mapai could expect to rule, Beersheba is that city.

It was founded by Mapai stalwarts—and founded is the word, for it bears no resemblance whatever to the Beersheba of Mandatory days. Its houses were built largely by public bodies under Mapai control. Its industries, with few exceptions, belong to the Histadrut sector, and their bosses are mostly members of Mapai.

The proportion of Histadrut members to the total population is incomparably

higher than in Haifa, let alone Tel Aviv or Jerusalem. And the ex-Mayor, David Tuviahu, has a long record of achievements for the city to his credit.

Mapam popularity : It did not surprise anyone that Beersheba proved to be one of the very few places in the country where Mapai did better during the 1961 Knesset election than during the 1959 election. But, in the municipal council, serious trouble was already brewing.

The council numbers 15 members, elected in 1959. Of these, Mapai (together with an affiliated list of the Egyptian Jewish community) holds 6, Mapam 4, the National Religious Bloc 2, and Ahдут Avoda, Herut and the Liberals one each.

The strength of Mapam was partly due to the personal popularity of Ze'ev Zarizi, the new Mayor. He had for some time been Deputy-Mayor under Tuviahu, but, after the 1959 election, his party

went into opposition. Tuviahu's last coalition included the N.R.P., Ahдут Avoda and the Liberals, thus controlling 10 of the 15 council seats—seemingly a very strong majority.

Where Tuviahu lost : Unfortunately, inside Mapai things were very much less rosy. Beersheba's population has a largish majority of oriental communities, especially of Iraqi, Moroccan and Egyptian origin. Tuviahu's unquestioned abilities did not include that of gaining the confidence and support of these sections of the population—and thus of his party.

The result was that internal party politics in Beersheba's Mapai acquired a communal tinge, and the majority of the local branch ranged itself solidly against Tuviahu and for his Mapai Deputy-Mayor, Mr. Hakham, who is of Iraqi extraction.

Gradually, the demand emerged that Tuviahu should resign and that Hakham

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should take his place. The Beersheba branch of Mapai voted upon the motion and passed it by a fair-sized majority.

A party divided: The Mapai Executive in Tel Aviv, which is normally asked to approve decisions concerning mayors (though deputy-mayors and other local functionaries are chosen by local branches without reference to the centre) found itself in an unenviable position.

Tuviahu offered his resignation. The Executive in Tel Aviv accepted it, but did not approve the choice of Hakham. Then it changed its mind and decided to continue backing Tuviahu. By that time, feelings in the Beersheba branch had risen to fever pitch. And the minority parties began to ask themselves whether they were under any compulsion to remain at the mercy of a Mapai so utterly incapable of action.

The negotiations that followed were remarkable for a fact Ben-Gurion has been quick to stress: Mapam, in this case the major opposition group, found a common language not only with the Liberals, but also with Herut. The National Religious bloc also decided to change its loyalty—and Mapai's majority of ten dwindled to a minority of seven.

Not "impossible": Thus, what could not be done on a national scale because Mapai was united, succeeded in Beersheba because Mapai was divided. The



DAVID TUVIAHU
Out—in—out

Right and the Left united against the Left-Centre and took over the reins of power.

It remains to be seen how long this marriage will last, but if Mapam does not adopt a too uncompromising attitude to her junior partners there is no reason why it should not last until the coming municipal elections in 1963.

Beersheba's significance is thus threefold. First of all, it is a sign that the new atmosphere created by the 1961 Knesset elections has not vanished with the establishment of the new, narrow Government coalition. Today, Mapam and Herut must be considered—under certain circumstances—potential allies from Mapai's viewpoint. The days when such co-operation could be dismissed as "impossible" are over.

Types rather than individuals: Secondly, Beersheba underlines the dangers of too much self-righteousness on the part of the old-timer element in Mapai, which is still not ready to share the reality of power with the emerging new forces and regards itself as superior to them.

Genuine co-operation on such a basis is very difficult, and the internal tensions created often result in people being assessed as types rather than as individuals—a political phenomenon emphatically not in the interests of efficient administration.

Thirdly, in Beersheba these tensions acquired a communal basis, and this is for Mapai the most dangerous thing of all. It is not confined to Beersheba. Trouble is brewing in Jerusalem, too, against a somewhat different but still largely communal background. And there are other, less important cases.

The lesson: If the Beersheba fiasco teaches the veterans more humility and the newcomers restraint it may yet prove a blessing in disguise. But if it merely succeeds in fanning existing tensions, Mapai is in for a hard time—and blaming other parties will not help.

LIBERAL'S VOTE DECISIVE

The decisive vote in the election of Ze'ev Zarizi as Mayor of Beersheba was cast by the Liberal representative, Abraham Fleischer, a former General Zionist (and, before that, a member of Hapoel Hamizrahi).

Tuviahu could have had his support—if he agreed to reduce the business tax on Beersheba's three hundred or so shopkeepers. This Tuviahu refused, pointing out that it would reduce municipal income by more than £250,000 annually.

Hakham made a last-minute bid to do a deal with Zarizi. What he said, in effect, was: Allow me to hold the mayoralty for one month and I will give you my support. But, with the Liberal vote assured, Zarizi no longer needed him.

WEISGAL TAKES OVER AT WEIZMANN INSTITUTE

With Abba Eban precluded from full-time direction of the Weizmann Institute, of which he is President, by his Cabinet office, the Governors of the Institute have appointed Meyer Weisgal Chief Executive Officer, with sole jurisdiction over the Institute's management during the next three years.

Until now, Weisgal has served as Chairman of the Executive Council, a post in which he was subservient to the President. Henceforward, Eban's post as President will be an honorary one. Another new appointment at the Institute is that of Professor Amos de Schalit as Scientific Director for a period of two years.

The changes were announced by Weisgal at a press conference where he reported on the outcome of the Governors' meeting in London. Other decisions taken at the meeting included the approval of a £10 million building programme and the establishment of a \$25 million endowment fund.

WINTER SUNSHINE TOURS TO ISRAEL

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IN THE NEWS

ISRAEL BY TELEVISION

IT IS NO secret that most travel films made about Israel for either television or the cinema have appealed mainly to the converted. There was something almost artificial about them. Things were either too good, too beautiful or too bad. Few have had any sense of balance, or shown any ability to get to the heart of the matter. For the last week or so, the modest, almost casual, reports of Fyfe Robertson (without his deerstalker) on the B.B.C.'s adult *Tonight* programme have, however, set a new standard for film reporting on Israel.

Picture and text have made one whole; so have problems, failures and achievement. This was neither whitewash nor blackwash. This was the real thing. I have not seen or heard a better description of Elath's achievements or of the Negev's problems. The talk with Professor Even-Ari of the Hebrew University about his Arid Zone research, conducted in the heart of the Negev waste, was more impressive than any amount of glib reasoning—for or against. And last Friday evening's showing of the Mizrahi spokesman and of the problems of absorbing the orthodox and the non-conformist Jews was not always pretty, but it was true.

To me, this series marked a welcome new stage in films and news about Israel. We have grown up. We don't need the pretty-pretty in order to appeal. Israel can be discussed honestly and frankly, warts and all. In how many countries in the Middle East—or in North Africa—would this be possible? Not even in the Lebanon.

THE APPEASEMENT DEBATE

IT LOOKS AS if we shall soon have a third Jewish Tory M.P. in Parliament. Peter Goldman, who heads the Conservative Party's Research Department and who assisted Iain Macleod in the preparation of the new book on Neville Chamberlain, is expected to be an easy winner at the forthcoming Orpington by-election. Like Keith Joseph and d'Avigdor-Goldsmith, Peter Goldman considers himself to be one of the Tory "radicals"—a conservative with a progressive outlook. But watching him on Monday defending Chamberlain's appeasement policy with all the discredited arguments in favour of Munich was hardly conducive to an



A PUBLISHER'S IMPRESSIONS
Sir Stanley Unwin (right) talking about the British books' exhibition in Tel Aviv
on the B.B.C. Hebrew Service

appreciation of this kind of "radicalism." I was not surprised that Lord Boothby, a fellow Conservative but no appeaser, should have torn into Goldman with a fury that I have never before seen in Boothby. He was really angered by this attempt to argue that Chamberlain had done the right thing in sacrificing Czechoslovakia, that he bought time for Britain to prepare for war. Of course, he did nothing of the kind. The available evidence shows this very clearly—but evidently not clearly enough for those who do not want to see.

FEDERATION TRIBUTES TO SHEINWALD

THERE WILL BE genuine pleasure among his former colleagues that Alfred Sheinwald will not be severing his relations with the Zionist Federation following his appointment as Chief Accountant of the Swiss-Israel Trade Bank and that his advice will continue to be available in an honorary capacity. The full measure of the esteem in which he is held could be taken at Monday evening's gathering at Selby's Restaurant where, as far as I

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can recall them all, the tributes paid to him included:

Jacob Halevy—a model Zionist civil servant, loyal, self-effacing and inspiring confidence in others. Ernest Frankel—a man of principle and character. Mrs. Frankel—solid, reliable, responsible, a sincere and liberal-minded Zionist. Hyam Morrison—a “top-liner”. A. I. Richtiger—exemplary loyalty. Alan Brazil—precise and sharp-minded. Lavy Bakstansky—a calm grasp of complicated problems and willingness to shoulder responsibility.

Sheinwald's reply stressed the good relations which exist at the Zionist Federation between the Hon. Officers and the staff. Turning from the personal for a moment, he thought that the most important act of the Zionist Federation in recent years was its entry into the field of Jewish Day Schools.

THE VOICELESS ONES

I SEE THAT Councillor K. C. Cohen, the Poale Zion stalwart, has taken his party's organ to task for suggesting that Jewish bodies should restrain their criticisms of Israeli leaders and parties. What is needed, argues Councillor Cohen, is

more and not less criticism. It would not be amiss, he suggests, if *Jewish Vanguard* allowed some of the minority opinions in Mapai to be heard. If the paper were to be a forum for party views and discussions, not merely a propaganda sheet, then, he says, it should not object to hearing adverse comments about Mapai and Ben-Gurion from anybody.

ABSENT PUBLIC OPINION

It was a curious coincidence that this issue of *Jewish Vanguard* arrived on my desk together with an issue of the *Jerusalem Post* in which Hugh Orgel bemoaned the lack of an articulate public opinion in Israel. Its absence, he commented, was apparent in every walk of life.

Orgel suggests two reasons for the demise of organised public opinion. One is the mass immigration of thousands of people from countries where public opinion has never existed or where it was a criminal offence to criticise shortcomings in government or elsewhere. The other is Israel's system of proportional representation which deprives the voter of a constituency representative to whom

he can turn for or with advice. It is unfortunate that these two factors should go hand in hand. Even if the Israeli system of elections is to remain unchanged, it seems a basic requirement of democratic government that the people should be educated in their rights as well as their obligations. There is probably a large blessing, in the form of votes, for the party which is prepared to undertake to listen patiently to the problems of “the little man.”

ISRAEL COHEN

THE DEATH AT the age of 82 of Israel Cohen removes one of the most familiar signposts of Anglo-Jewish communal life. For those of us who came after him, he had always been there (like the late J. K. Goldbloom) and we could not imagine Zionist life, or Anglo-Jewish controversies, in which he had no part. He was appointed secretary of the English Zionist Federation in the year that I was born. But Israel Cohen, I am sure, will be best remembered not for his service with the Federation but for his writings. His short history of Zionism has still not been superseded as a convenient outline in English; but even more valuable were his writings on contemporary Jewish life. These were based on his extensive travels—especially in the twenties.

NO SEEKER OF POPULARITY

He was then the first Jewish emissary to visit many Jewish communities in the Far East—in China and Mongolia—and in the Antipodes. He brought back a great stock of information to which he added as the years went by. His filing system on the Jewish communities in every part of the world was something unique. It never let him down. Israel Cohen was also a strong protagonist of one particular school of writers about Herzl's early life, and my first years of editing this paper were greatly enlivened by the apparently unending war between him and Josef Fraenkel. Neither would give an inch and, in the end, the contest had to be called off without a final decision. Israel Cohen was always a fighter. He was not unduly concerned with popularity. He knew what he wanted, and in his own way usually managed to get it. But like so many of his generation, he was not able to adjust himself fully to the post-1948 revolution in Jewish life. It was not really surprising. After all, he had lived through and played a considerable part in the golden years of diaspora Zionism. And this epoch had come to an end.

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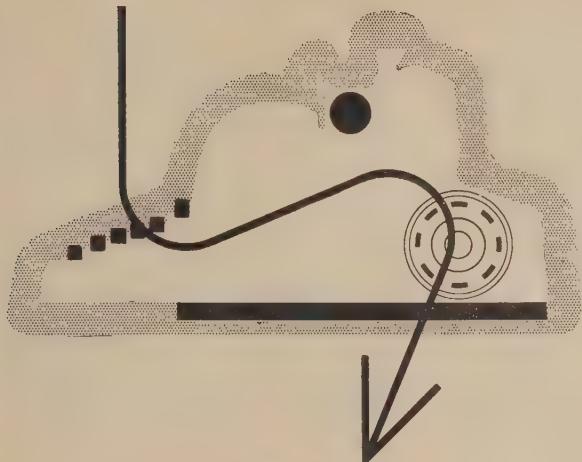
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EGYPT

"SICK SOULS ARE EVERYWHERE"

NASSER'S THREE-HOUR CONFESSION OF FAILURE

from a correspondent now in Cairo

It was a different, restless, questing Nasser who appeared on Saturday before the preparatory committee which is planning a national congress of representative Egyptians to draw up the outlines of a new social revolution.

He spoke for three hours without pause to a hushed audience, unburdening himself as never before of the problems and difficulties which had confronted him throughout the last nine years.

Even at the time of Suez, he revealed, a movement was on foot to submit a "let-us-save-what-we-can" petition and ask for negotiations with the British. He had issued a warning there and then that "whoever submitted such a petition would be considered a traitor, and summarily executed in the garden of the Cabinet building."

Too merciful: Since then, he indicated, his critics had not relaxed. When he spoke earlier this year of his plans for social justice there were people who exclaimed: "God, what a surprise these things are." But why were they a surprise, he asked, since he had mentioned them as long ago as 1957?

If he had made a mistake in his dealings with those opposed to him, he suggested, it was in being too merciful. He had been well aware of the joke, he said, which went: "If he who plots succeeds in his plot, he becomes President of the Republic. If he fails, then he becomes president of a company."

There were the people who were happy as long as socialism was confined to the placards. They were prepared to raise socialist slogans twenty times stronger than his own. But they did not want socialism to be applied.

A national disease: But it went further. Bribery and corruption became rampant. "Things reached a stage of sabotage. Things reached a state where contracts

were bribed, contractors were bribed, traders bribed, importers bribed, and exporters bribed . . . Some people were arrested, some others were imprisoned. The Under-Secretary of the Ministry of Agrarian Reform was imprisoned and is in prison now."

A system had to be drawn up to prevent the occurrence of such things. How could the problem be solved—through the police, through administrative supervision, through disciplinary prosecutions? The truth was that it was impossible. "There is disease . . . The sick souls are everywhere and they can easily reach the sick souls with some presents or bribery. A radical solution is needed for the destruction of all that."

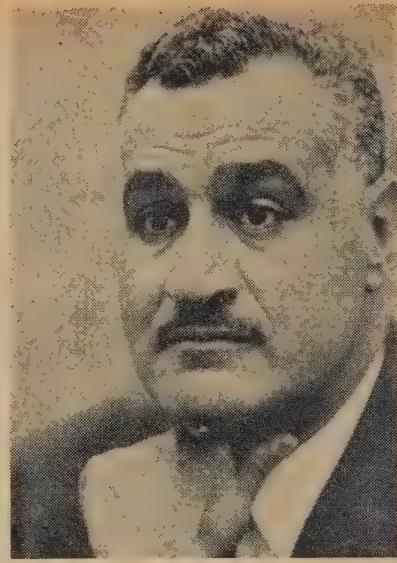
The fact was, he admitted, the revolution of 1952 had been lost. Reaction had occupied a prominent place within the National Union and in trade. It was reaction which had brought down the social experiment in At-Tahir province.

Still waiting: But even now it was impossible to establish the true facts of Egypt's economic situation. Only recently, he had asked for a statement on foreign capital invested in Egypt since the beginning of the revolution. "I have been waiting for three days, and they have not yet been able to state the figures. Some of our machinery, which should be quite ready, still has some defects."

He could not say what precise direction the Egyptian social revolution should take. "We are still in the coils of the experiment. As far as our revolution is concerned, the application has actually preceded the theory."

What was clear was that the principle of equal opportunity for all should begin with a surgical operation. Orders and regulations would not achieve it. It required freedom and democracy. To the people would go all the freedom and all the democracy. But for the enemies of the people there would be no freedom and no democracy.

"I'm all right": The class war had to be won. This was not something which he had invented. It had always existed. It was not the same thing as class prejudice with which he had been charged. "Why class prejudice? I have become the President of the Republic; I am here, settled, and have a Cadillac and, thank God, I am all right. So why speak about class prejudice?"



A DIFFERENT NASSER
"In the coils of an experiment"

The enemies of the people, he declared, must be weeded out. Where they existed within the Government machinery, they had to be ousted. Only then could it operate as a part of the people.

Only that morning, before breakfast, he had heard it said that reaction was plotting to gain control of the National Congress which was being planned. It would then cancel the socialist resolutions which would be put before it. But he felt sure that even if reaction did get hold of the new parliament, it would not be able to cancel the socialist resolutions "because the people will defend them through their sons—the workers and farmers."

Some did not realise: Then there were those who called in Islam. They said Islam was opposed to socialism. "What is Islam? Concubines, palaces and harems? Is it looting of money and the snatching of funds from the people, leaving them naked and hungry? No. Islam is justice. The Arab people will not be taken in."

The task was to prepare for the complete democracy and freedom of the people. "We consider this task a difficult one," he conceded. "We are still in a capitalist society which is being converted into a socialist society. We are still in a society waging a transformation operation, and it may be that our society has not yet awakened to this conversion."

But they would press on, he promised, "until we crush exploitation; set up a prosperous society, end man's exploitation of his fellow men, and until every citizen of this republic feels he has equal opportunities."

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NEW DEFINITION OF ESPIONAGE

JOURNALIST DENOUNCES CAIRO EDITOR

On the basis of the formal charges so far levelled against members of the French Mission accused of espionage, there is hardly one foreign embassy in Cairo which could not be included in the circle of guilt.

The main accusation, from which the others seem to emanate, is that the Mission was "collecting political, economic and military information" and transmitting it to France.

It is as well to be clear that the alleged plot to assassinate President Nasser was not included in the formal charge. This emerged only from a supposed confession by Jean Paul François Bellivier, an employee with the Mission.

Sabit's crime: In its task of collecting information, the Mission is said to have recruited "some weak-spirited persons to serve in return for monthly payments or generous rewards." It is also said to have set up an extensive espionage network, to have published pamphlets attacking the U.A.R. on the presses of the Swiss Embassy and to have smuggled out large sums of money belonging to foreign citizens.

The sensation so far as Cairenes are concerned (after all, we are well used to



EGYPTIANS RETURN FROM SYRIA
Home—to what?

plots) is the arrest of Adel Sabit, the much-liked editor of the *Egyptian Economic and Political Review*. Sabit's crime, it appears, was supplying information to the Mission.

Associated with him in this charge are Adlim Andraos, a former Egyptian Ambassador to France; Mohammed Sa'ad Abdel Maguid, an employee of the Ministry of Culture; and Abdel Salem Hagazai, an employee in the Sequestration Office, a department with which it was natural for the French Mission to have dealings.

Not one of these would seem to have been in a position in which he could obtain highly secret information.

In sinister dress: The first arrests included those of Andrei Mattei, Head of the Mission; Henri Mouton, an employee; Andre Miquel, in charge of cultural affairs; Miss Erlette Paulette, secretary; Y. Canary, a French lawyer; Francois, Sarivan, another French lawyer; Gabriel Icari, a journalist of Italian origin, now a naturalised Egyptian; and Alexander Papadopoulos, a Greek journalist.

Icari seems to have been responsible for the arrests of Andraos and Sabit. He referred to Andraos in a "confession" as "a significant figure in the case" and alleged that Sabit was "one of my friends who supplied me with local economic information and knew about my contacts with foreign embassies."

Assassination expert: The "Nasser assassination plot" smacks not a little of melodrama. Bellivier's story, as given out here, is that Harry Gan, a French intelligence officer and a "known expert on assassinations" had recently attended the Alexandria oil conference disguised as a delegate. The same Gan was credited with responsibility for the murder of a Tunisian trade union leader in 1955.

There are some other curious aspects of the affair. Egyptian Intelligence claims to have known every detail of the "espionage group's" work since it was established and to have kept close watch on its members for the past eighteen months.

Why was no action taken until now? How was it that the Mission was allowed—as is alleged—to smuggle large sums of money out of the country? Where are the members of the "extensive network of espionage" which has been uncovered?

These are questions for which, no doubt, answers will be found. But they will have to be pretty good ones to convince many observers of the Cairo scene that fancy on this occasion has not overstepped the bounds of reason.

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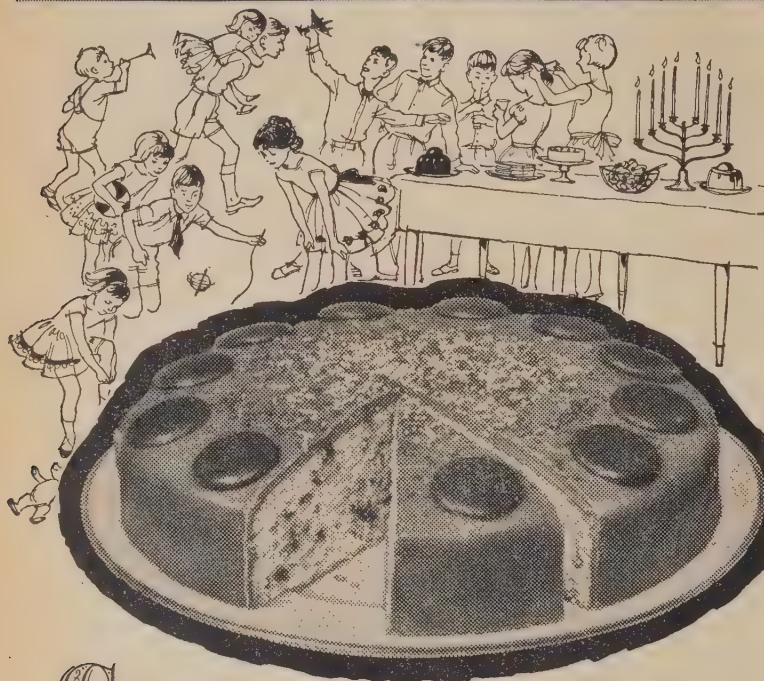


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London Appearances

Saturday, December 2
7.45 p.m.

Finsbury Park Zionist Society
Esther Coren Hall,
Finsbury Park Synagogue,
Green Lane, N.4.
Included in the programme: "The Juggler."

8.30 p.m.

Edgware Zionist Society
Rosh Pinah,
Mowbray Road,
Edgware.

Sunday, December 3
4.30 p.m.

Federation of Zionist Youth
77 Great Russell Street,
W.C.1.

Monday, December 4
2.30 p.m.

F.W.Z.
107 Gloucester Place,
W.1.

8.15 p.m.

Woolwich Zionist Society
Annual General Meeting,
St. Peter's Hall,
Anglesea Road,
S.E.18.

Tuesday, December 5
8.30 p.m.

European Ex-Shnat Sherut
Association
77 Great Russell Street,
W.C.1.

Wednesday, December 6
8.15 p.m.

North Finchley Zionist Society
4 Woodside Avenue,
N.12.

Thursday, December 7
8.30 p.m.

Hendon Zionist Society
Chanuka Neshet,
Sol Cohen Hall,
Raleigh Close,
N.W.4.

Provincial Appearance

Saturday, December 9
8 p.m.

Leeds Zionist Society
Talmud Torah,
Sandhill Lane,
Moortown,
Leeds.

J E W S

BRITAIN'S CLOSED SOCIETY

WHY AMERICAN JEWS ARE MORE INTEGRATED

by Geoffrey Wigoder *

The development of the British and U.S. Jewish communities is so superficially similar, that it can be wondered why the end products are so different.

After all, both modern settlements began within a few years of each other three centuries ago; in both the initial backbone was provided by newcomers of Iberian origin; both grew slowly until the late nineteenth century; both were revolutionised and had their ultimate character stamped by the mass migration from eastern Europe at the end of the nineteenth and beginning of the twentieth centuries; both received what was probably their last significant influx with the German immigration of the 'thirties; and both have been absorbed into a western, English-speaking society. Yet the American Jew is very different from the British Jew.

It would require a penetrating historical and sociological study (and one well worth pursuing) to examine all the contributory factors. But one of the most important stems from the nature of the national society in both instances.

Established pattern: The Jews who arrived in England in the latter seventeenth century found an English nation with its *ethos* already established. The pattern of the English people had been established and its traditions firmly engrained.

The Jews came with different customs and a religion that stressed their difference, and they remained outside that English society. Of course, there was some assimilation—often culminating in conversion—but the Jewish society was never assimilated into the British.

Jewish characters in English literature in the eighteenth and nineteenth centuries reflect this trend. Even where the attitude was sympathetic, it was still based on "toleration" with an awareness of difference.

Of society, but not in it: The immense

immigration before the first World War brought out the "differentness" of the Jews. The newcomers transplanted the East European community atmosphere into the voluntary ghettos they created in the larger British cities.

Half a century has passed since the peak of this immigration, and there is already apparent a certain assimilatory trend, a nibbling round the edge. By and large, however, Jewish society in Britain has remained a closed society.

The Jews have moved to more luxurious districts, and their children are educated at the best schools and universities, but the Jewish community is still not basically integrated into British society. The Jewish adult will mix with his non-Jewish colleagues at business throughout the day, but after work is done, his social life is exclusively Jewish. He scarcely, if ever, visits non-Jewish households, and seldom entertains Gentiles within the framework of his family circle.

Still an outsider: The Jewish pupil mixes freely and amicably with his non-Jewish classmates, but when his intimate circle is examined, it is often exclusively Jewish. The Jew, snail-like, tends to carry his ghetto on his back.

Undoubtedly, there are a multitude of exceptions, and only a scientifically conducted survey could definitively confirm or disprove these impressions, but I find this picture consistently strengthened by every contact with the predominantly Jewish districts throughout the country, where the majority of Jews are concentrated.

The position should be properly investigated (and I recommend the book *A Minority in Britain* as a pioneer study in

this direction), but I cannot escape the feeling that, viewed from the totality of British society, the Jew is still an outsider.

Different in America: The causes include British conservatism, the closed nature of British society, Jewish determination to preserve the Jews' identity and the fact that the Jew is different.

The situation in the United States, on the other hand, is that the Jew is different, but so is everyone else. The American *ethos* has been transformed in the past century by the vast immigrations into the country from many parts of the world, the Jews here being only one group of a large number.

The fact that the Jews of the U.S. constitute part of the American *ethos* does not necessarily mean that they are a less closed society than British Jewry. But, to the extent that they are closed or partly closed, they are part of the pattern, like the Irish, the Italians, the Puerto Ricans, the Negroes, and so on.

Perfectly natural: The contrast between the natures of the two communities also throws light on the differing approaches to emigration to Israel. In England, there are no restraints on advocating aliyah, and it is accepted as a perfectly natural step.

In the U.S., the proposal is often treated as a heresy akin to treachery (a case in point is the anger at some of Ben-Gurion's single-minded pronouncements in that direction), because of the implication—not appreciated in many Israel quarters—that an invitation to aliyah threatens the complete identification with the American people that U.S. Jewry, perhaps alone among diaspora Jewries, has achieved.

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* Geoffrey Wigoder is Director of the Oral History Department of the Hebrew University's Institute for Contemporary Jewry, and also Director of Kol Israel's overseas broadcasts. He is at present in England for a four-weeks' "Zionist Campaign." For details see p. 14.

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THE NATURE OF TREACHERY

TREASON IN THE TWENTIETH CENTURY,
by Margret Boveri; 408 pp., illustrations, index; (Macdonald) 35s.

This is a disturbing book. That it is wonderfully well written makes it only more so, for the reader risks being blinded to the writer's main thesis by the very cunning of her narrative. To meet the author on her own ground, it is essential to remain on guard.

Treason, argues Margret Boveri, is no longer simple violation by a subject of his allegiance to sovereign or state. It has been transformed into a revolt against the dominance of reason. Unknown to themselves, men of differing nationality, ideology and ambition have been caught up in a movement which "may represent what is just the beginning of an attempt to release men from their entanglements in economic and political categories of thought. . . . The future may well decide that one or two of the traitors in this book were actually voices crying in the wilderness, precursors of a great bend in the flow of history."

Who are her traitors? Quisling, Leopold of Belgium, Petain, Laval, Joyce, Pound, Hamsun and a cluster (the book was originally written in German and for a German audience) of anti-Hitler plotters and post-war German turncoats of both colours. Having reviewed their individual cases and before proceeding somewhat tortuously to her main thesis, Margret Boveri insists that: "Up to now I have attempted merely to report." The implication is clearly that what went before were the facts, now to draw the implications from them.

But her reporting is already suspect. Hamsun "an almost deaf old man entered hospital under police protection. No one spoke to him. The three nurses attending him intentionally spilled his coffee." Quisling "always felt himself rejected, disregarded and neglected, and he reacted with exaggerated sensitivity to the slightest suggestion of an insult". Petain "enjoyed the strange distinction of being imprisoned at the age of 89 and being buried in his nineties with the full honours of a Marshal of France"—to which is appended the footnote: "But not on French native soil". These are but three examples of an analysis of individual treachery. It is an insidious kind

of literary brain-washing that requires the reader to suspend his own reasoning so as to accept the writer's construction of her thesis. But it will not do.

Logic demands that the reader follow through and establish his own image of the non-German traitors had they been on the victorious side Quisling, Laval, Joyce—where do they fit into Miss Boveri's closing proposition that the "heretics" described in this book may themselves be the heralds of another great historical swing of the pendulum, that they may be in the vanguard of a reaction against the great heresies of the sixteenth and seventeenth centuries." This, in the face of the verdicts of their fellow-men, is a heresy larger than them all.

Geoffrey D. Paul

IN THE BEGINNING

THIS BELIEVING WORLD, by Lewis Browne; 347 pp., bibliography index; (*The Macmillan Company, New York*) 12s.

The thirty-five years that have passed since this book was first published have done nothing to diminish its value as an introduction to the history of the world's great religions, or to the whole concept of religion itself. Dated only in its presentation (it seems to have been printed from the original plates, which gives it a somewhat off-putting appearance) and in its opening references to life in Jerusalem in 1925, it relates in simple language, refreshingly free of our current pseudo-scientific jargon, man's search for faith as a means of self-preservation.

Browne, a broad-visioned and tolerant believer in a God greater than the legends which religions have created about Him, traces without offence the beliefs inherited or adapted by one religion from another and leaves the reader not with questing doubts about his own variety of faith, but with admiration for the vision shown by the simple men who stood at the beginnings of all great faiths.

C.D.G.

BRITAIN SINCE HENRY

BRITAIN IN WORLD AFFAIRS, by Lord Strang; 426 pp., index; (*Faber-Deutsch*) 30s.

With the charm of an urbane host at a country house party, Lord Strang conducts the reader through the major episodes in British history since Henry

VIII, pausing now and again to rattle a traditional skeleton with such abandon that it crumbles into dust, or cleaning off a family portrait to reveal that the warts were, in fact, beauty spots. One of his general conclusions, with which in his manner of presentation it is hard to quarrel, is that it was in the generation or so after Waterloo that Britain's influence in the world was at its height. In his view, the measure of Britain's pre-eminence in the second half of the nineteenth century has been much over-estimated and the degree of so-called isolationism in the same period overstated. He thinks, too, that too gloomy a view has been taken of Britain's international standing in the years since 1945.

Paradoxically, Lord Strang's usefulness as a guide is less apparent in that period during which he himself served in the Foreign Office, from 1919 to 1953. More of his narrative than might have been expected consists of a chronicle of well-known events. His sniping at the Americans, whatever the justification, becomes something of a bore. His survey of the events surrounding the Anglo-French intervention in Egypt, admittedly uninformed by the confidence of office, adds nothing new to the story, except perhaps the suggestion that Eden acted in order to pacify the party diehards.

For all that, however, Lord Strang has contributed greatly to an understanding of the forces which moulded Britain's former greatness, and provides not a little evidence of the major role which she still has to play in world affairs.

C.P.

ISRAEL FOR CHILDREN

GETTING TO KNOW ISRAEL, by Charles R. Joy, illustrated by Kathleen Elgin; 58 pp.; (*Frederick Muller*) 9s. 6d.

A child's eye view of an ancient country in a modern setting, this slim volume conveys in simple, understated language the more outstanding and colourful characteristics of the Jewish homeland.

The account never loses its intimacy of detail while creating a comprehensive picture of Israel today. Ranging from hardy settlement life to the young nation's burgeoning cities, the book touches on the variety of Israel's geography, products and, of course, peoples. It is the very authenticity of this miniature tour of Israel which makes it commendable reading for the education and entertainment of the young.

Herbert Gottesman



JON KIMCHE

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LETTERS

THE GREAT DEBATE

Sir,—I write to take issue with your correspondent of November 10, Mr. Rudolph Detsiny, who would have us denude Jewish education of orthodoxy so as not to alienate those who are against traditional observance. Could anything be more fatuous or irrational! Those who think this way should read up their Jewish history more carefully than Mr. Detsiny has done, when they will then discover that it was precisely the practising of Judaism—and not simply talking about it *in vacuo*—that kept it alive even under the most adverse circumstances.

How can there be any sense of personal identification with something that is simply a theory and not a living reality? To talk of Judaism as "a way of life and as a mission" and then to add "without the need for traditional emphasis" (as does Mr. Detsiny) is a contradiction in terms. A way of life implies doing things as an expression of one's innermost convictions, and those who are not prepared to do so will find it hard to convince others—particularly the younger generation—that they really have any great depth of feeling.

Only when Jewish education adopts a positive approach to Judaism has it a *raison d'être*, which explains why all Anglo-Jewish

day schools are orthodox—anything else would be an anachronism. Of course, in the Zionist Federation schools we add an Israel orientation and Hebrew as a spoken language to training in tradition, because we believe that the three aspects are implicit in a living Judaism. Those who are prepared to leave out any of these essential ingredients must recognise that the result will be an unbalanced product—which is as unsatisfactory judged from an educational as from a culinary standpoint.

Beatrice J. Barwell

Beechcroft Gardens,
Wembley, Middlesex.

Sir,—Rudolph Detsiny, in his letter of November 10, rightly stated that your comment on the same subject in a previous issue had let in fresh air where it was needed. It is all the more regrettable to find that his own comments on the subject brought a chilling wind to many a reader. Mr. Detsiny is in full agreement that there is a compelling need to educate our young *about* all things Jewish, but he greatly objects to having Jewish education directed from a Jewish angle, for other than those children of orthodox parents who wish their children to receive this particular type of education.

One wonders if the education of the young *about* all things Jewish but not from a Jewish angle, can really teach, guide and inspire them to be proud of their Jewishness, and their Jewish heritage, which your

correspondent, together with all of us, wishes to see preserved.

"Judaism is a way of life" says your correspondent and we are all with him in his view, but to live up to this idea and to see that our children also regard things in the same light, surely they ought to be taught, guided and directed from a Jewish angle?

Moshe Sharett, in his inspiring address, pleaded for Jewish education if only for the sake of togetherness, the welding of all factions of Jews in Israel and the diaspora, in order to withstand the blowing winds of changing times to which we are all exposed.

Mr. Detsiny says that this is not necessary. The knowledge that we are worshiping one God, is quite a sufficient bond between all Jews in the diaspora. He even calls Jewish history to his aid for verification. Strangely enough, pages of history point in the opposite direction. Whenever and wherever Jewish education consisted of mere knowledge *about* all things Jewish, and was not guided by and directed from a Jewish angle, the results were very disappointing indeed. One only needs to mention the page nearest to our time, the nineteenth century—the days of emancipation and assimilation of large sections of German Jewry, amongst them, men and women with much knowledge *about* all things Jewish. Yet mass desertion was at its worst.

M. Wilkie

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ART

HOW GREAT WAS EPSTEIN?

TWO EXHIBITIONS SPARK CRITICAL RE-EVALUATION

The reputation and achievements of Jacob Epstein are undergoing a serious critical reassessment as a result of two memorial exhibitions—one held during the Edinburgh Festival and the somewhat different selection of his works now at the Tate Gallery.

This, of course, is not the first time that Epstein's work has been the centre of controversy. To some extent, his stature as an artist and his ability as a sculptor have always been obscured by the fact that, for reasons quite outside art, he found himself the target of wild philistine attacks.

In the catalogue for the Tate Gallery exhibition, Sir John Rothenstein refers to the paradox in these criticisms of Epstein, "who suffered almost lifelong attacks as an 'anarchist' and a 'barbarian' (but) was, in fact, the most traditional of the older sculptors of his time".

Always under fire: Sir John goes on to say that the name Epstein became a synonym for "something compounded of dark primitivism with a ruthless and irresponsible radicalism". In other words, for one reason or another, Epstein aroused fears and inhibitions in a wide section of the British public which bore no relationship to modern art.

Reading today the kind of abuse he received, as a virtually unknown young man of 28, for the now destroyed nude statues he wrought for the British Medical Association building in the Strand, one feels it sprang from a society completely alien to our own.

This kind of attack, however, followed Epstein throughout most of his life.

A question left in abeyance: In the last years of his life, however, he became something of an institution, was knighted, honoured, accepted and famed. But he was still not quite free from notoriety, since some of his early and, some thought, daring works were still being exhibited in Blackpool. But his remarkable portraits had earned him national acclaim and even Princess Margaret as a sitter.

On his death in 1959 there were loud hymns of praise to this remarkable man, a great human being and a great individualist. The question of whether he was also a great artist was left in abeyance. Now, two years after his death, the



JACOB KRAMER BY EPSTEIN
Great art or historical curiosities?

critics are not displaying such reticence.

Epstein was born in New York in 1880 of Russian-Jewish immigrant parents. Among the earliest of his works at the Tate Gallery are some drawings made in 1901 for H. Hapgood's book *Spirit of the Ghetto*. He lived and grew up in an extremely Jewish milieu.

Decidedly Jewish: He settled in London after two or three years in Paris and eventually became a British citizen.

Many of his early friends in this country were Jewish, the painters Wolmark and Kramer, for example, and both in appearance and in character he was not merely distinctly non-British but decidedly Jewish. His vitality and energy, with the undertones of sex, so different from the neo-classical reticence of his contemporaries, his arrogance and his foreign appearance, contributed to his controversial public image.

Then there was the complete rejection of western Christian iconography in his early religious work. The carved statues, such as *Genesis*, *Adam*, *Ecce Homo*, borrow from African imagery. Their grotesque and even ugly forms evoked much hostility. In later years his work became more subdued.

Historical curiosities: The first blast in the latest critical evaluation of Epstein came from John Berger in *The Observer* on September 3, after seeing the Edin-

burgh Exhibition. He praised Epstein for fighting "for a view of man stripped of hypocrisy, a view of man which admitted sex, which admitted racial equality, which admitted the right of the individual, which transformed hallowed symbols to fit his own experience".

But when it came to judging his art and not merely the man, Berger concluded, "there is the cruelty; judged by the highest standards Epstein was not an important sculptor". But even his portraits would remain valuable because of the sitters, as historical curiosities.

One of the doubters: All remained quiet until the Tate Gallery exhibition opened. Then, in its issue of October 27, the *New Statesman* printed a biting review by Douglas Cooper. This eminent critic was an unusual choice, as he does not contribute regularly to British journals or devote much time to British artists.

He boldly answered "No" to the question whether Epstein was a great sculptor; "because Epstein's sculpture is the work of a man who could not make full and proper use of his medium, because it lacks strength and invention and because it is marred by cheap effect."

This view was not shared by all. *The Times* critic wrote: "To say that Epstein could fail in some imaginative enterprise and at times in purely plastic inventions, is far, however, from saying that he was not a great sculptor".

Philosophy and prophecy: Eric Newton in *The Guardian* referred to the paradox of Epstein's work, the contradiction between deep humanity and the weakness of his sculptural form. Yet he was prepared to forgive these lapses "for the sake of the intensity of purpose" in his work and "the Rembrandtian penetration" of his best portraits.

He was also aware of over-dramatisation which led to vulgarity, but this, too, he forgave.

The only thing left to do is to visit the Tate Gallery and judge for yourself. Practically everything the critics said is true. Epstein was a great human being, an artist of deep sincerity and burning conviction. His need to philosophise and prophesy, to shout at the top of his voice in the cause of humanity, were very Jewish characteristics. These qualities are as impressive as ever.

Charles S. Spencer.

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FORTHCOMING EVENTS

Saturday, December 2

GEULAH ZIONIST SOCIETY present a Chanukah Social at the Leo Baeck Centre Hall, Alyth Gardens, N.W.11. Refreshments, Cubaret. Dancing to Issy Geiger and his quartet, 7.30 p.m.

FINSBURY PARK ZIONIST SOCIETY, Esther Coren Hall, Finsbury Park Synagogue, Green Lanes, N.4. "Jerusalem Calling", address by Dr. Geoffrey Wigoder, also film show "The Juggler" (U). 7.30 p.m.

EDGWARE Z.S. Rosh Pinah Jewish Day School, Mowbray Road, Edgware. Film show featuring "Night and Fog" (adults only). Dr. Geoffrey Wigoder will speak on "Jerusalem Calling". 8.30 p.m.

Sunday, December 3

WEST CENTRAL Z.S. Grand Palais, Commercial Road, E.1. Chanukah Concert and Yiddish Play. 7.30 p.m.

FEDERATION OF ZIONIST YOUTH, 77 Great Russell Street, W.C.1. Dr. Geoffrey Wigoder will speak

Monday, December 4

ILFORD Z.S. Rev. S. Black will speak on "Athens and Jerusalem". 8.30 p.m.

FEDERATION OF WOMEN ZIONISTS, 107 Gloucester Place, W.1. "Past and Present" Lecture Series. Speaker : Dr. Geoffrey Wigoder. 2.30 p.m.

WOOLWICH & DISTRICT Z.S. St. Peter's Parish Hall, Anglesey Road, S.E.18. "Jerusalem Calling", lecture by Dr. Geoffrey Wigoder. 8.30 p.m.

Tuesday, December 5

EUROPEAN EX-SHNAUT SHERUT, 77 Gt. Russell Street, W.C.1. Dr. Geoffrey Wigoder, will speak on "Jerusalem Calling". 8.30 p.m.

NORTH FINCHLEY Z.S. 4 Woodside Avenue, N.12 (by courtesy of Mr. and Mrs. Sidney Samson). "Jerusalem Calling". Speaker: Dr. Geoffrey Wigoder. 8.15 p.m.

THEODOR HERZL Z.S. Zion House Hampstead, 57 Eton Avenue, N.W.3. Chanukah Neshev. Guest Speaker : Mr. Janus Cohen. Chanukah Lights by Rev. Dr. Dallinger. Musical items by Paul and Johanna Metzger-Lichtenstein. 7.45 p.m.

WEMBLEY Z.S. Ladies' Lounge, Wembley Synagogue, Forty Lane, Wembley. Lecture by Gerda Charles. Subject : "Problems of the Anglo-Jewish Writer". 8.15 p.m.

Z.F. EDUCATIONAL TRUST & JEWISH AGENCY (EDUCATION DEPT.), Chanukah celebration, Florence Michael's Hall, St. John's Wood Synagogue, 37/41 Grove End Road, N.W.8. 8 p.m.

Wednesday, December 6

SELIG BRODETSKY SOCIETY, Synagogue Hall, Shaftesbury Avenue, Kenton, Chanukah celebration. Lights by Rev. R. Bloom. Musical programme of Israeli songs. 8.15 p.m.

Thursday, December 7

HENDON Z.S. Sol Cohen Hall, Raleigh Close, N.W.4. Grand Chanukah Concert. Lights by Rev. M. Korn. Guest Speaker : Dr. Geoffrey Wigoder. 8.15 p.m.

YIGAL YADIN will lecture for the Friends of the Hebrew University on archaeological discoveries from the Dead Sea caves. Alyth Gardens Synagogue, Finchley Road, N.W.11. 8.30 p.m. Tickets 15/- WELbeck 0293.

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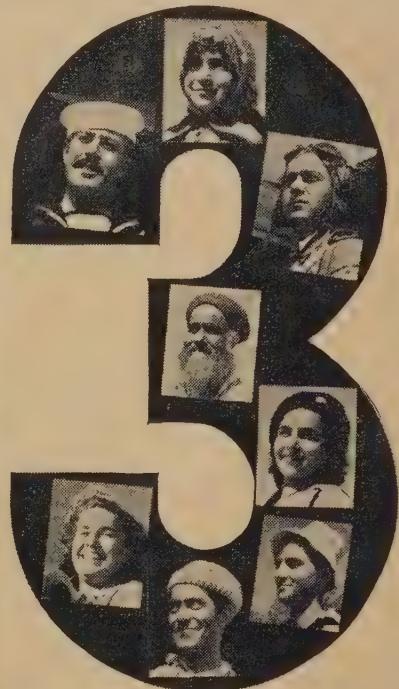
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JPA-JNF NEWS

Prepared by JPA/JNF Public Relations Department, 4 St. George Street, Hanover Square, W.I. Hyde Park 2286/7

K.H. CHIEF FOR THIRD U.K. VISIT



Dr. Morton Berman.

J.P.A. committee officers throughout the country have been asking for another visit from Dr. Morton Berman, the American-born director of the English-speaking department at the Keren Hayesod in Jerusalem. We now learn that he has been able to accept an invitation from the administrative committee, and will be in Britain early in January to take part in those preliminary key-meetings which are so essential to the proper mounting of a campaign, and to stay for the initial phases of the actual fund-raising effort.

Since he was last in Britain two years ago, Dr. Berman has travelled throughout the world as one of Israel's unofficial ambassadors to the Diaspora. He brought a vivid oratorical style to his description of the drama of Jewish immigration and absorption. Dr. Berman, who gained a reputation as one of the leading rabbis of the Middle West, settled in Israel several years ago to become a prominent figure in Jerusalem life.

Previously, Dr. Berman had served for 20 years as Rabbi in Chicago. He is a product of Yale and the Jewish Institute of Religion in New York.

An attractive biographical leaflet on Dr. Berman will shortly be available on request from J.P.A. head office.

KFAR AVIEZER MAKES A DAY OF IT

Kfar Aviezer in Adullam had a visit last month from Mrs. Henny Gestetner, and the occasion was turned into something of a village holiday in her honour.

Situated in the Adullam region, an area of rocky hill country extending southwards from the Jerusalem hills to the Lachish region, with its eastern border meeting the Jordanian demarcation line, Kfar Aviezer is typical of the settlements recently opened up. The village is named after Sigmund Gestetner, the late president of the Jewish National Fund. Since its establishment, Mrs. Gestetner has taken a keen interest in the village and the absorption progress of its new immigrant families.

Mrs. Gestetner had come down for the induction ceremony of the Sefer Torah and the dedication of the Holy Ark curtain, and she was accompanied by, among others, Jacob Tsur, chairman of the K.K.L. Board of Directors, Mrs. Hancock, wife of the British Ambassador in Israel, and Harry Landy.

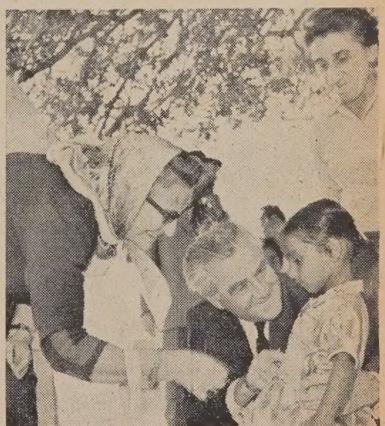
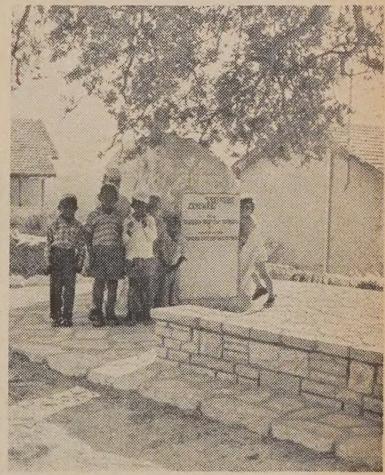
It was a moving moment when the new Sefer Torah, encased in a magnificent silver cover, was brought into the synagogue and placed on its platform. Witnessed by the entire village, Mrs. Gestetner then released the Holy Ark curtain inscribed in memory of her late husband. Officiating at the service was Rabbi J. Weinstock.

In a brief address, Mr. Tsur spoke of his association with Sigmund Gestetner in Egypt during the dark days of the World War. He recalled how this London businessman and passionate Zionist travelled from country to country in those years helping where he could to bring stranded Jews to Palestine.

The village children and their parents, delighted to act as hosts to so many important guests, rose to the occasion with entertainment in song and dance.

Zvi Behar of the Jewish Agency Settlement department disclosed that the village was to be enlarged. He announced that the 35 families now occupying Aviezer would be complemented by 10 more from Upper Galilee.

Pictures: top, Mrs. Gestetner drawing the Ark curtain; centre, village children at the Memorial stone; right, Dewey Stone, American U.J.A. leader introducing the settlement's benefactor to a young citizen, and her teacher looks on.



JPA - JNF NEWS

A FOREST THAT AWAITS YOUR TREES

At the J.N.F. annual conference last month, several speakers both from the platform and the floor reminded the community that the Barmitzvah Forest is still a project uncompleted. But the deadline, May, 1962, is drawing closer, and the J.N.F. president is convinced that many Jewish families of this country and Ireland still wish to share in this thirteenth anniversary tribute to Israel.

Where does Anglo-Jewry stand in its promise to plant 300,000 trees in this section of Jerusalem's "green belt"? Only a third of the way—hardly a happy situation for a community which enjoys a proud reputation in Israel as a responsible partner in the joint enterprise of reconstruction!

The J.N.F. administrative committee now wish to remind our readers that the Barmitzvah year has nearly six months to run, and it looks particularly to officers of Commissions to enrol the maximum number of contributors from their towns and districts.

The facts once again: The forest is to

be planted at Betar, historic setting in the hills overlooking Jerusalem. All subscribers of 13 trees or more will have their names recorded in a special volume which is now in preparation as a gift to the President of Israel. You may plant 13 trees at a cost of £4.11.0, which is an investment of your faith in the future of a young country whose forests are the landmarks of national revival. Send your contribution direct to the J.N.F. president at 65 Southampton Row, W.C.1, and he will acknowledge it personally.

NOW IT'S 33

Two additional Younger J.N.F. Commissions were formed last week, bringing the total organised within the national council up to 33.

Ealing: Trevor Chinn, national chairman, was the principal speaker at the meeting to launch the Ealing Commission. He spoke of the objectives of the Jewish National Fund and described the work carried out in Britain and in Israel

so impressively that the decision to become a Younger Commission was unanimously adopted.

H. Stern, at whose home the meeting was held, was in the Chair, and he was supported by Sidney Sabel, chairman of the senior Commission in Ealing. Organisational advice came from Shmuel Lowensohn of head office, while John Goodman, chairman of the neighbouring Monarch Society, undertook the vice-chairmanship of the new Commission.

Joint-chairmen are Richard Dreifuss and Geoffrey Edward; vice-chairman, John Goodman; joint treasurers, Martin Bond, Graham Bravo; joint secretaries, Valerie Baderman, Judith Stern; executive members, Melvyn Black, Michael Bond, Susan Jacobs, Malcolm Meadow.

Group Seven: The second new Commission formed last week was initiated by a committee already in existence. This is "Group Seven" and its officers are: Joint chairmen, Alan Miller, Anthony Corre; treasurer, David Lustig; joint secretaries, Carol Saunders, Stella Rosen, Tienia Pevovar; executive member, Geoffrey Waterman.

SABRA SOCIETY

A meeting culminating in the election of a new executive was held by the Sabra Society last week.

Officers for the coming year in this Younger J.N.F. Commission are: Chairman, Stuart Sharer; vice-chairman, Sandra Lyndon; treasurer, Ronald Dell; box-chairman, Stuart Schama; joint secretaries, Barbara Wynbourne, Sandra Newman; functions chairman, Michael Lawson; executive members, Susan Cassler, Stephanie Scott, Anthony Brahmans, David Davis.

GALA FOR EAST LONDON

A sum of £300 was raised by the East London J.N.F. Commission at their annual Gala Performance at the Grand Palais last week.

A brochure and a large-scale auction supplemented the proceeds of the function, and an appeal was led by J. Weisz.

The success of the event may be attributed to the chairman, M. Dove, and his team which included Mr. and Mrs. H. Singer, R. Cooper, M. Zaydner, Rev. S. Camissar, M. Rich, I. Cohen, M. Coleman, L. Benjamin.



Housing of new immigrants is likely to be the keynote of the J.P.A. campaign for Israel due to be opened early next year by former Chief-of-Staff Major-General Haim Laskov. This scene shows newcomers moving into their homes in a development area in Upper Galilee. The dwellings to which they are being allocated by a Jewish Agency settlement officer as shown here have a minimum of 480 square feet of living space, and cost on the average £1,300 to erect.

J P A - J N F NEWS

WEMBLEY CHOOSES YOUTH



Charles Margolis.

A young man has come to the fore in Wembley, to lead this district's 1962 J.P.A. effort. He is Charles Margolis, and with him on the executive are: President, Rabbi M. Berman; vice-presidents, J. Clapman, S. Cowan, N. Goldenberg; vice-chairmen, J. Sklan, A. Smith; joint treasurers, L. A. Schiff, A. Goldsobel.

Wembley's launching of the campaign will be at the home of the chairman on January 14, when the guest speaker will be Dr. Morton Berman.

"I SAW A TREE IN GALILEE"

I saw a tree in Galilee
where barren rock had been;
I journeyed to Jerusalem
through hills and vales of green;
And all around
the fertile ground
Was harnessed to the morning dew
by trees, so many, yet so few.

From Judea to the desert
—to the Negev in the south
The ground is dry and hungry
as an ever open mouth.
But time and toil and loving care
are building forests, even there:
Every tree put down by hand
to nurture Israel's precious land.

And so from Jordan to the sea
Ten million gifts from God have we
and every one a tree.

FELIX GORDON

THE LATE HARRY SHERMAN

Through the death of Harry Sherman, Jewish causes in this country have lost one of their most generous philanthropists. Mr. Sherman was one of the founders of the Cardiff J.P.A. committee, and by his example brought this city's annual contribution for Israel's development to a very high peak. His generosity also extended abundantly to the Hebrew University, to religious and welfare services in Israel and to local synagogal institutions.

Mr. Sherman was an example of how a lad of humble East End parents could retain his identification with the Jewish

people, and this coloured his whole outlook to life. The whole J.P.A. and J.N.F. movement share his widow's grief.

BLACKPOOL PREPARES

The J.P.A. committee in Blackpool has been revived with Sydney Richmond as its chairman. This town was visited last week by Norman Morris of J.P.A. head office, who gave the new officers a briefing on the immigration picture. Blackpool did particularly well in the Kol Nidre appeal this year.

The full list of officers are: President, Nathan Scheff; chairman, Sydney Richmond; vice-chairman, Max Waxman; treasurer, M. H. Mack; joint secretaries, David Baker, John Richmond.

THIS WEEK'S BEST BOXES

BANGOR: Mr. J. H. Wartski, Links View, £4.15.0. Mr. I. Pollecoff, Gwenlan, £3.11.6. Mr. N. Pollecoff, £2.2.9. Miss Pritchard, £2.0.0. Mr. J. R. Reuben, Sholem, £2.0.0.

BLACKPOOL: Mr. Ramm, 18 Beechfield Avenue, £9.10.0. Mrs. Abrahams, 178 Reads Avenue, £7.10.0. Blackpool United Hebrew Congregation, £5.6.3. Mr. Higham, 147 Whitegate Drive, £3.4.6. Mr. E. Bloch, Cleator Avenue, £3.0.0. Mrs. Godden, 17 Bank Street, £3.0.0.

BOURNEMOUTH: Mr. I. H. Ellison, San Remo Towers, £2.12.0.

GLASGOW: Mr. M. Barnett, 7 Dorchester Court, W.2, £2.12.6. Mr. H. Ginsberg, 2 Struan Avenue, Giffnock, £2.12.0. Mr. Alexander Jacobs, 57 Kelvin Court, W.2, £2.12.0. Mr. S. M. Lipsey, 47 Regwood Street, S.1, £2.2.6. Dr. S. Lazarus, 52 Sherborne Avenue, S.1, £2.2.0.

LEEDS: Mr. and Mrs. Cravitz, 5 Abbotsford Place, £8.0.0. Mr. and Mrs. A. Rose, 32 Moorland Drive, £7. £5.5.0. Wimblehall Vener's Dock Ing Mill, Bately, £5.4.0. Mr. and Mrs. M. Modeloff, 18 Talbot Road, £4.6.11. Mr. and Mrs. M. Symonds, 173 Street Lane, £3.17.6. Mr. S. Segelman, 5 Allerton Grange Close, £3.12.3. Mrs. E. Goldman, 28 Newton Park View, £3.11.0. Mr. and Mrs. Dewdalls, 6 Sandringham Gardens, £3.8.0. Mr. R. A. Sedler, 5 Littleway, £3.3.0. Mr. Tiger and Mr. and Mrs. Conway, 41 Hillcrest Avenue, £3.3.0. Mr. D. Moran, 78 Mexborough Grove, £3.2.4. Mrs. Cohen, 72 Spencer Place, £2.16.0. Mr. J. Ellis, 12 Sandmoor Court, £2.12.6.

All at £2.12.0: Mr. S. Alabster, 13 Moorland Drive, £7. Mr. M. R. Abber, 3 Kings Mount, £7. Mr. E. Addleman, 2 Broomball Crescent, £7. Mr. H. Brostoff, 2 Primley Park Avenue, £7. Dr. A. Brill, 32 Sandhill Oval, £7. Mr. J. Bewin, 119 Alwoodley Lane, £7. Mr. C. Barnett, 598 Kings Lane, £7. Mr. R. Brown, 134 Street Lane, £8. Mr. M. L. Berson, 177 Street Lane, £8. Mr. J. Birzon, 32 Broomball Drive, £7. Mr. H. Burger, 10 Wigton Grove, £7. Mr. E. Cussins, 23 Sandmoor Drive, £7. Mr. W. Carvis, 9 Lidgett Park Road, £8. Clr. K. C. Cohen, 22 Gleadow Park Avenue, £7. Mr. L. Danté, 246 Lidgett Lane, £7. Dr. G. DeKeyser, 9 Southlands Crescent, £7. Mr. J. Danté, 572 Harrogate Road, £7. Mr. W. Dersh, 4 Moordlands Ings, £7. Mr. R. Ellis, 33 Sandhill Lane, £7. Dr. J. Freeman, 1 North Lane, £8. Mr. M. Freeman, 7 Southfield Drive, £7. Mr. L. Goldblatt, 545 Scott Hall Road, £7. Mr. I. Goldberg, 39 Nunroyd Road, £7. Mr. D. Glynn, 34 Moorland Drive, £7. Dr. Godfrey, 8a The Avenue, £7. Mrs. C. Goldsborough, Croft House, Wakefield Road, Rothwell Haigh, Mr. M. Ginsberg, 34 Westcombe Avenue, £8. Mr. Grunhut, 9 The Grove, £7. Mr. H. Harrison, 2 The Drive, £8. Mr. E. Hirwitz, 5 Bentcliffe Grove, £1. Dr. I. Hipson, Broomhouse, Harehills Lane, £8. Mr. M. Jackson, 110 Roundhay Road, £8. Mr. L. Jacobs, 43 The Fairway, £7. Mrs. M. Kleinman, 124 King Lane, £7. Mr. A. Kline, 22 Livingstone Street, £7. Mr. J. Loofe, 48 Nursery Lane, £7. Mr. L. Landy, 190 Alwoodley Lane, £7. Mr. R. Lyons, Q.C., 6 Sandhill Oval, £7. Mrs. A. Levy, 15 St. Martins Road, £7. Dr. H. Lindsey, 377 Street Lane, £7. Mrs. A. Lubovitch, 23 Wetherby Road, £8. Mr. Lipman, 41 Shaftesbury Avenue, £8. Dr. H. T. Levi, 26 West Park

Drive, £8. Mrs. Moss, 4 Falkland Crescent, £7. Mr. Marton, 56 Kedleston Road, £8. Mr. E. Mindle, 5 West Park Crescent, £8. Mr. I. Maskill, 45 The Lane, £7. Mr. E. Nevis, 263 Alwoodley Lane, £7. Mr. R. Olburgh, 3 Falkland Rise, £7. Mrs. R. Phillips, 92 Stanburn Crescent, £7. Mr. H. Rose, 32 Moorland Drive, £7. Mr. and Mrs. E. Rakusen, 17 Sandmoor Avenue, £7. Mrs. G. Rosenthal, Beech Lodge, Park Avenue, £8. Dr. G. A. Rose, 6 Moor Allerton Gardens, £7. Mr. J. Reiss, 34 Nursery Lane, £7. Mr. B. Reiss, 11 Moorland Drive, £7. Mr. C. Simon, 576 Harrogate Road, £7. Mr. S. G. Simon, 31 Sandmoor Drive, £7. Mr. B. Silverman, 78 North Street, £2. Mr. M. Silberg, 4 Chelwood Drive, £8.

Mr. W. Rayner, 485 Street Lane, £7. Mr. W. Reed (Senior), W. Reed and Co., Spring Bank Mills, Nelson Lane, Dr. H. Shapiro, 395 Harehills Lane, £8. Mr. A. Steinberg, 219 Chapeltown Road, £7. Mr. A. Saunders, 181 Street Lane, £7. Mr. G. Stross, Ling Lodge, Scarcroft, Thorner, Mr. M. Saunders, 128 Street Lane, £7. Mr. E. Stross, 2 Ingledew Drive, £7. Mr. A. Taylor, 7 Upland Grove, £8. Mr. H. Vann, 578 Harrogate Road, £7.

Mr. I. Shiffer, Newlands House, Wislow, Near Selby, Mr. M. Share, 1 Bentcliffe Lane, £7. Mr. J. Silver, 8 Bentcliffe Drive, £7. Mr. M. Sacks, 164 Nursery Lane, £7. Mrs. E. Sterne, 43 Norper Avenue, £8. Dr. H. Simson, 439 Harrogate Road, £7. Dr. M. Sherwin, 651 Scott Hall Road, £7. Mr. R. Silman, 6 Kingswood Gardens, £8. Mr. E. Stowe, 5 Moor Allerton Gardens, £7. Mr. H. Segal, 332 Harrogate Road, £7. Mr. D. Sellman, 5 Woodbourne Avenue, £7. Mr. G. J. Silman, 4 Crescent Gardens, £7. Mr. N. Silman, 658 Scott Hall Road, £7. Dr. H. Silman, 355 Street Lane, £7. Mr. A. Stross, Staifort House, Adel, £7. Mr. J. D. Whyman, Four Winds, Wellington Hill, £8. Mr. H. Weinberg, 26 Hamilton Avenue, £7. Mr. L. E. Wigoder, J.P., 1 Crescent Gardens, £7. Mr. S. Woottifl, 2 High Moor Avenue, £7. Mr. P. Woottifl, 115 Alwoodley Lane, £7. Mr. B. Watsman, 28 Allerton Grange Drive, £7. Mr. B. Weinrib, 10 Lakeland Crescent, £7. Mr. J. Wayne, 20 Allerton Avenue, £7. Mrs. S. Young, 22 Primley Park Mount, £7. Mr. A. Ziff, 5 Sandmoor Avenue, £7.

Mrs. H. Taylor, 47 The Fairway, £7. £2.2.0. Messrs. B. H. Kahan, 12 Garmont Road, £7. £2.0.0. Mr. B. Young, 35 High Moor Crescent, £7. £2.0.0. **MANCHESTER:** Morris Feinmann House, Palatine Road, £0. £6.3.0. Mr. Altaras, 2 Elm Road, £0. £4.0.0. Mr. D. Turkie, 49 Fog Lane, Didsbury, £0. £3.6.3. Mr. B. Loucke, 62 Palatine Road, £0. £3.5.0. Mr. D. Libstein, 3 Hardman Avenue, Prestwich, £2.18.0. Mrs. Smith, Hillcrest, Leicester Road, £7. £2.14.0. Mr. Galler, 44 Perth Street, £8. £2.12.6. Mrs. B. Levine, 5 Park Crescent, Prestwich, £2.12.6. Mr. G. Elias, 302 Wilbraham Road, £6. £2.1.0. Mr. L. Rose, 33 Elm Road, £0. £2.1.2. Mr. J. Bader, 9 Hanover Gardens, Salford, £7. £2.0.0.

TORQUAY: Mr. J. Segelman, Court Cottage, Cokington, £2.12.0. **WHITELEY BAY:** Mr. P. Sellinger, £0.15.0. Mr. E. S. Markus, £0.17.0. Messrs. Dukes and Markus, £9.11.0. Mr. E. Coley, 62 Queen Road, £6.18.6. Mrs. P. Morris, £5.0.0. Dr. Epstein, £4.10.0. Mr. A. Sandler, £4.10.0. Mr. Hoffman, £3.0.0. Mr. A. Eckstein, £2.10.0. Mr. Sandler, £2.4.0. Mr. P. Luper, 61 Holly Well Avenue, £2.2.0.



Cherry Heering is one of the truly great liqueurs. It is made from rich, dark Danish cherries and French Brandy. Cherry Heering matures for three long years in great oaken casks. Its urbane, heartwarming flavour is unique...its reputation is legendary. It's Verry Cheering - Cherry Heering.

CHERRY HEERING

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